

They Say ... God Says

Read Matthew 5:27-37

Sixth Sunday after Trinity.

Reading of the cases brought up for hearing by a small town court one wonders at the sinfulness revealed. Radio serials are showing much of the same sort. Does this reveal the way life is in our time? Is this a revelation of the thinking of the people? Divorce—remarriage of divorcees—all taken for granted—all pictured as the normal way of life. People are led to think that divorce is permissible as long as legal procedure is followed. In an earlier day the legal procedure was to give a "writing of divorcement". Jesus had something to say about this. "Everyone that putteth away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery". v.32.

Man often decides moral issues by what others say or by what others do. Here God has spoken.

It is true that Jesus explained the law in a way different from that which the people had devised. Because he did away with their explanation some thought that he was doing away with the law itself. Gospel preaching today sometimes seems to do away with accepted understanding of the commandments, therefore some have the impression that God has cut down on his demands—that it is no longer necessary to be very particular with one's life—that God is not going to be so strict. They like to comfort themselves with the verse that says that "God is love," and act as if that does away with both his righteousness and his holiness.

It is true that Jesus came to reveal God's love. It is true that he came to save us by his grace. Yet this same Saviour says quite definitely that he did not come to destroy the law. All the word of God still stands. God had thought this through from the beginning. He has not changed his mind. As he has not changed, so his demands have not changed; he is yesterday, today, and forever the same.

It is a serious thing to discount some of God's word and act as though God does not mean some of it. "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:19. All God's word still stands. All his demands are as exacting as they were at the beginning. Jesus shows those who listen to him that instead of the lenient interpretation that man devises to accommodate self, God's demands are still perfect purity in thought and action. His standards are still one hundred percent.

The text speaks of an eye or a hand causing offence and leading a person to go lost. Much sin is committed by the eye and the hand. Such sins cause people to be cast into hell. That which leads us to sin must be dealt with severely. There can be no compromise if we are to be saved. But they cannot be dealt with in the hand or in the eye. The cause of sin lies deeper. It is the heart that needs to be changed. Therefore God asks, "My son give me thine heart." Discontinue being governed by what others say or do. Give your heart to God that what he says might govern.

—J. S. S.

The Church is a workshop for wide awake Christians, not a dormitory for sleepers.



REV. MARS A. DALE

INSTALLATION SERVICE

At the impressive installation service of our new District President, Dr. J. A. Aasgaard gave the message and charge to the new district president, Dr. O. K. Storaasli was liturgist. Dr. Lavik presented the Rev. Mars A. Dale who spoke on the theme "Canada For Christ", with Romans 10:1 as text. We reprint this sermon so that all may receive its challenging message.

"Canada For Christ"

Installation Sermon—Canada District
May 26, 1946

Romans 1:1

"Brethren, my heart's desire and supplication to God is for them, that may be saved".
Romans 10:1.

This passage has burned itself into my soul ever since I was called to become the president of the Canadian District of our Church. It first came to me when I had to answer the call in such a short space of time. God has used it to challenge me with the responsibility that is ours as pastors and as a church. I used it in my greeting to the people of our church in Canada through "The Shepherd", and I bring it to you this day, as I am being installed as the president of our Church here in Canada. Listen to its message again, "Brethren, my heart's desire and supplication to God is for them, that they may be saved".

This message and prayer was in behalf of the Jews when first uttered by Paul. As we use it to bring its challenge for this great country in which we live, we want to do so in the theme, "Canada For Christ". May we first look at the fact that "Canada needs Christ" and then secondly, at the fact that "Christ needs Canada".

Canada needs Christ! This nation needs a sympathizing, sacrificing, searching and supreme Christ.

We live in a post-war age. The world has been turned upside down. She is trying to right herself again. Even as Jesus looked over Jerusalem and showed compassion for the people and wept because of their condition, so Jesus today understands the mind of this country of ours.

As a result there has come into the nation a feeling of wanting to cope with the social conditions. We are hearing proclaimed from the pulpits of this nation a "new order". It is because the Church sees that Christ understands that she thus pleads. May we not say then, that Canada has been receiving the Gospel of the sympathizing Christ, as far as the country is concerned?

But Christ also understands the post-war heart, as well as the post-war nation. In our travels, wherever we have gone, we have seen the picture of some young man on the piano, the dresser or hanging on the wall. There often has been the mother's tear, usually with the words, "He gave his life for his country". It is then that we have tried to point to the Savior that has told us that our hearts need not be troubled, that we can believe in the Son as in the Father, and we can know that They together with the Holy Spirit understand the questionings within our hearts.

I think we might say today that the Church of this great Dominion has been pointing in-

dividual hearts to the Master and has tried to console the broken spirit with His Word.

But our concept of Christ and what He means cannot stop here. We live in an expectant world. Wherever I come in contact with people, whether it be in the station, on the train or in the home, I find an expectancy about their attitude. They are looking for something more than One that can soothe their woes and help in time of trouble—they are looking for One that can enter into the innermost recesses of their hearts and show them what it means to be saved. Canada has been looking and longing for a sacrificing Christ. She needs just this.

I fear that Canada has not been receiving it in the main. I have been astounded at the shallowness of Christianity on the part of so many. There seems to have seeped into the Church a sort of an anemic Gospel, without any blood count, one that sets up a necessity for a good, clean moral life, and a belief in Christ as a fine example and perfect teacher. She has been fed, all too much, on the idea that the good Samaritan type of a life, with "do unto others as you would have them do unto you" is sufficient. But I want, with all my heart, to have you know today that such a Gospel is not sufficient.

Canada needs to know a sacrificing Christ, One that died that we might live, One whose very blood cut through the awfulness of our sins and reconciled us unto God.

We believe that we in the Lutheran Church have just what this nation needs. And why? Because we believe in presenting the whole Truth of God, allowing it to interpret itself and allowing it to be interpreted into the lives of men, in a conscious recognition of sin and forgiveness in Christ.

In this recognition we go down the middle road. By that I mean that we stand for a living experience of the truth of Christ but we believe that that life must be fed on the Word of God.

There has sprung up in this country a tremendous number of sects because of the recognition that the Church has not emphasized sin and grace. These sects have over-emphasized the experience part of Christianity to the extent that God's power has been left out. In other words the road of sanctification has not been trod except in human experience. It has to be that, but it has to be fed on the Word of God.

Canada needs re-emphasizing of these truths of God's Word that are so vital to the Christian life.

She needs to know that a man is born in sin. If it were not so how could God's Word speak so explicitly on the subject? How could we interpret David's statement, "I was born in iniquity and in sin did my mother conceive me"? Or again, what could we say to John's words, "That which is born of flesh is flesh, and that which is born of the spirit, is spirit." Or, even again, listen to Paul, "There is none righteous, no not one". Or Isaiah, "All we like sheep have gone astray, everyone has turned to his own way, and the Lord has laid on Him the iniquity of us all." How can we say then, that a child is born without sin? It is impossible.

How can such a child, born in sin, be saved? Listen, "Unless a man is born of the water and the spirit, he cannot enter the Kingdom of God." How? By baptism. Lest there might be those listening who do not know God's Word, and think that baptism does not regenerate or save, listen to Peter as he speaks through his I Epistle and the 21st verse of the third Chapter, "Which after a true likeness does now save, even baptism, not the putting away of the filth of the flesh but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." And again, listen to Paul, "For as many of you as were baptized into Christ, did put on Christ."

But there may be others who say that the Word of God states that "He who believes and is baptized, shall be saved." Yes, this is God's Word and it is true. "But surely," you may say, "a child cannot believe, he cannot have faith." And why not? God's Word says, "By grace are ye saved through faith, and this not of yourself, it is the gift of God." Who then bestows faith? Is it not God, the Holy Spirit? And cannot this faith be instilled in the heart of a child? For God nothing is impossible. And how much less impossible does it not seem for God to establish faith in the heart of a child than in the heart of an adult whose heart has become hardened through years of resisting?

But everyone of us needs to know anew

Topics of Interest

KINGDOM BUSINESS

Were you at the recent Church Convention? Did you, as a pastor or a delegate, faithfully read and listen to the various reports, resolutions and proposals? And did you thoughtfully weigh the information presented and try to understand the issues involved? And did you conscientiously seek to do God's will by your voice and your vote? Then you will know that attending a church convention means perspiration as well as inspiration. It is not a restful holiday, but just as strenuous and fatiguing as clerking at the counter, working in the fields, or preparing sermons. It is Kingdom business and very important for it authorizes and directs our executive boards and leaders as to what work shall be done during the next two years. Human efforts and planning? Yes, God seems to have made so much in the work of His Kingdom dependent upon that. Yet what glory is shed over consecrated God-guided human efforts when we know that through such instrumentalities it has pleased God to build His Kingdom!

The convention was a mountain-top experience, because of the vision it gave us. A vision not altogether pleasant for it concerned human need. A vision of the urgent and tremendous needs brought home to us the stern reality of our Christian responsibilities. Wishful thinking or pious generalities are not enough. We must do something. Like the good Samaritan we must use our wine and oil—and money too, to bind up the wounds of humanity. The donkey we ride on so comfortably will have to be surrendered for ambulance work if mangled souls are to be brought to care and safety. Christian love constrains us to do Mission work and Charity. Then too, road-signs must be placed to warn the starting traveller of the robbers that infest the alluring valley road, and to point them to the safe highway of abundant life in Christ. We must pay for, set up, and maintain those sign-posts—Christian elementary and higher education.

Alone I can do so little. But I got a vision of the Church and my place in it. The Church is not only a Communion of Saints but a fellowship in work. The external church, in spite of weaknesses, is organized to do God's work, decently and in order, in a democratic way under God, praying and planning and acting. From God is its power, but channeled through human instruments. "Like a mighty army moves the Church of God." I rejoice to be in that army, co-ordinated with all the others for the greatest efficiency. Christ, our great Commander, keep Thy church and each member faithful.

A. K. H.

that the faith that is implanted in baptism has to become conscious in the life of the individual as he grows older. Perhaps here we have been misunderstood more than on any other point.

Let us make it clear for everyone in hearing of my voice today that we as a Lutheran Church do not teach that one who is baptized and confirmed is saved. We teach one who is baptized and who is living in that baptismal covenant is saved, whether that individual has lived in it since childhood or has come back to it through conversion. And let none say that we do not believe in conversion. There is no other way back to God, for the sinner that leaves Christ, than through conversion.

But too, we all need to know that there is great necessity for us to live in God's Word

Column 3, please)

The Shepherd - Hyrden

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The following article by Pastor A. K. Haugen was written for the regular "Topics of Interest," but we considered it a fine editorial on the change of name of our church. We therefore take the liberty of printing it here.

EVANGELICAL

Now that our church has adopted a new name there are many who are asking what the word "evangelical" means. It is derived from the Greek word for Gospel, "Euangelion" which means "Good news." So the original and primary meaning of the word is "bringing good news"—the good news of God's saving love in Christ.

What a name with which to begin this new century of our church! Not that it was never used before. Look into the constitutions and old records of your congregations and you may be surprised how many of our local congregations have evangelical in their names. Perhaps it's time that we realize that we are supposed to be evangelical also. Two of the bodies which united in 1917 to form our present Church body had "evangelical" as part of their name, and the third doubtless claimed to be as evangelical as the others. The Church of Norway, whence our pioneer founders came, has been and still is referred to as Evangelical Lutheran. Indeed the Lutheran Church as such claims to be evangelical. So by our new name we do not disown the past but exalt the best things in it, the good news of the Gospel which was brought to us and which is ours to bring. "To spread its light from age to age shall be our chief endeavor."

What a name for this atomic age when men's hearts are failing them for looking at the things that are coming upon the earth. Advanced scientifically to a point of almost limitless power, humanity stands in abject fear of itself. Who can save man from himself and from the wickedness of his own imaginings? We have the answer, for we have the Gospel, "the Good News of salvation in Christ." This age and every age needs a church that is truly evangelical.

What a challenging name — a name to live up to! What a name to examine ourselves by? Do we have a message for the helpless, the burdened, the perplexed—a message from God that diagnoses their trouble and prescribes the remedy? Do we bring that message by life and teaching? If not we are misnamed.

God grant that our record may match our name in the days to come.

"How beautiful upon the mountains are the feet of him that publisheth peace, that bringeth good tidings of good, that publisheth salvation."

A. K. H.

PASTOR AND WIFE HONORED

On June 22 the members of the Lake Alma parish gathered to celebrate the twenty-fifth wedding anniversary of their pastor and his wife, Rev. and Mrs. S. J. Rude. The honored couple was presented with a lovely silverware cabinet and a substantial purse. Mr. J. B. Hanson was the toastmaster, Mrs. A. Torgunrud in charge of the arrangements, and Rev. Precht of Torquay the speaker.

"Canadian Sunset Home Appeal"

By decision of the district, a new Home for the Aged will be built at Saskatoon, Sask., at a minimum cost of \$80,000 as soon as the funds can be raised. The solicitation for funds is now under way, and will be conducted in each circuit throughout the district.

There was a large number of delegates and pastors present at the meeting of Canada District in Minneapolis, June 17, when the motion was passed that there be solicitation of funds throughout the district for the building of this Home in Saskatoon, with the understanding that a second Home be built in Alberta when it is feasible. It is therefore, a district project, and we want to do all that we can to provide comfortably for the aged who will need a home.

There cannot be any question of the need of providing more modern, comfortable, convenient and fire-proof quarters for the aged than we have. The present building at Bawlf is inadequate in every respect, and though it has served the church well, the time surely has come when we must erect a fire-proof building. That is the very least that can be expected of us.

The duty of caring for the aged is part of the task which Christ has entrusted to His Church. He himself was always concerned about the needs of the unfortunate, the underprivileged, the needy and the forgotten. And He wants His followers to be just as compassionate as He. The aged are among those whom we are likely to forget; and we may try to salve our consciences with the fact that pensions are being provided. But when Jesus said to His disciples in the Sermon on the Mount, "What do ye more than others?", He implied that He expects His Church to do more than others are doing.

Christ is the only One who can give real meaning to the sunset years of life, and as a Christian Church we want to provide the kind of atmosphere and surroundings where those last years may be lived in companionship with Him. We want to reach the aged with the Gospel. The Church has that "plus" which is necessary if these aged are to be cared for according to Christ's command in the way that He desires.

The Sunset Home Appeal, then, is an opportunity for our Canadian church to provide more adequately and more comfortably for the aged whom God entrusts to our care. Let us pray and work and give that the goal may be reached.

HERMAN L. PAULGAARD

Herman L. Paulgaard, born near Jeilo, Hallingdal, Norway, on March 7, 1886. He emigrated to Canada in 1909, and married, that same year, homesteading 10 miles southwest of Provost. Throughout the course of the years more grain and grazing land was acquired until in 1936 when he retired from country life, and took up residence in town.

Here a business consisting of new and second hand goods agency was established. His sudden and acute illness caused him to be taken to the Provost Municipal Hospital where he passed away quietly at 1:30 a.m. Tuesday morning, May 28, 1946 at the age of 60 years, 2 months and 21 days.

His memory is endeared by his wife and four children, Lars and Ole, both farmers of Provost; Gladys, (Mrs. Rev. Palmer O. Pederson), Abbotsford, B.C.; Ragna, operator of government telephones, Red Deer; together with six grandchildren. He is predeceased by one daughter Clara in 1927 and one son Herman in 1932.

He is survived by three sisters: Mrs. Henry Paulgaard, Provost; Mrs. Sam Westly and Mrs. Ole Evenson both of Daysland; and by six brothers: Lars of Oslo, Norway; Henry of Daysland; Knut of Honningsvåg, Norway; Ole, Paul and Willie, all of Daysland, Alberta.

He was a member of Provost Lutheran Church, Provost, H. T. Egedahl, Pastor. The funeral was on Thursday, May 30, with Dr. H. T. Egedahl in charge assisted by Rev. P. O. Pederson.

"CANADA FOR CHRIST"

(Continued from Page 1)

when we come to a living conscious experience of Christ as our personal Savior. It is not enough that you and I go about bearing testimony to the fact that we have been converted or assured of our faith in Christ, by knowing that we live in Him, but there is great need for growth in the Christian life. And this growth can come only by our living in the Word of God and allowing it to purge our lives, showing us our continual sinfulness and a continual forgiveness in Christ.

God help us to see these great Truths of God in regard to the sacrificing Christ who gave His life for us on Calvary.

But Christ is also a searching Christ. His Word stands and pleads with those who are outside of a true fellowship in Him. Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." And again, "Behold, I stand at the door and knock. If any man would hear my voice and open the door, I will come in to him, and sup with him, and he with Me."

This is a clear call to every sinner to repent. We need to see our sins more than ever in the day in which we live. True we need to see the sins of the World and of the nation, but more than anything, we need to see our personal sin, in the light of God's Word. And seeing them we need to come to Christ for forgiveness.

We need to know their power. They take us deeper and deeper into themselves. I have heard the cry of many souls who have said that this or that sin has them in its grasp and that they are sinking deeper and deeper into it. You know yours—and I know mine. Let us confess them and make a genuine break from them. Not that this can be accomplished in ourselves but that Christ can accomplish it in us.

Maybe there is someone listening in today who has knelt before God's altar and promised to renounce the devil and all his works and all his ways, has promised to believe in God, the Father and the Son and the Holy Spirit. Perhaps there is someone who has promised to remain steadfast in that faith unto the end. And yet, perhaps that individual finds himself today, away from God. I say to you, "Come back." God is calling, Christ is searching, the Holy Spirit is convicting you that this word is being spoken to you and none other. Will you respond?

But we need to know Christ as a supreme Christ. In other words we need to know Him as the King of our lives. Many have accepted Him as Savior and know Him not as King. I plead with you to accept Christ as the King of your life—not only One that lives in your lives, but one that rules there.

Then, too, this Christ supreme, sits on the right hand of God today. He will come some day to judge the living and the dead. Then truly He will be supreme. His will then be a day of judgment. Today it is a day of grace. Woe unto the individual that is not prepared to meet Christ as the judge when that day comes. For it is then that, more than at any other time, He will show He is supreme.

But we must turn to the objective side of our message today. We have tried to show one another that "Canada needs Christ," but now let us spend some time thinking of the fact that "Christ needs Canada."

Christ needs Canada to help save herself. Those of us who are in Christ need to bring others along. Perhaps one of the greatest sins of our day is the sin of omission in this regard.

We need to sit down and talk Christ to our friends and our loved ones. We talk so glibly about the dust storm, the need of rain, the markets, the neighbors and social and political problems, but it is too easy for us to leave out Christ entirely. Why do we not talk about the most important thing in life? Let us rededicate ourselves to Christ and to bringing our testimony of Him to others.

Those of us who find it difficult to speak to others can at least invite them to come along to hear God's Word. In Canada, as well as in the United States, only one half of the people go to church. What are we doing about it?

Then too, there are many who need to help their loved ones get to God's house. I have spoken to many who have folks that have moved to the city. Oftentimes it is a son or a daughter. When I ask where their children or loved ones go to church, they do not know. Sometimes they are going elsewhere than to their own church. In most instances the folks at home seem neither to know or care.

Or there have been those who have come from the States or some other country. Back home they used to be diligent. Now we find them outside the church. We need to awaken one another to our privilege and responsibility.

Then Christ needs Canada not only to go to the immediate neighbor or the loved ones, but Christ needs Canada to go to the uttermost parts of the world, to help save others. Never has there been a need such as today.

Not least is this true in China. One of our missionaries tells how she is teaching the Word in the home of the president. There she is given hospitality and received by the first man and lady of the land. There she brings the Word to some two hundred that gather regularly for a Bible Class.

We need young people to go out in these fields. Let this be a challenge to each young person listening in today.

Others of us need to go with our gifts. The world expects that we do. The government allows ten and fifteen percent for this work from our taxable income. Only two percent is being used in America. Perhaps less here.

Christ expects it of us, and that is even more. He expects a proportionate share. He has bought us with a price. He expects a return from us. Are we willing to give it to Him? Surely at least one tenth should be returned to Him.

In passing may I say that many of us are growing older. God has been good to us. He has supplied us with more than we need. We will have to leave our material gifts behind us. Why not leave a good proportion to God in our wills?

More than this, Canada needs to pray for herself and others. Christ needs her for this cause. Let us not fail. Why not spend at least five minutes daily pleading for the souls of others?

I consecrate myself anew to this great cause as I stand on this, my installation day. I know "Canada needs Christ." She needs a sympathizing, sacrificing, searching and supreme Christ. May God help us to be willing to accept this challenge.

And then, we pray, may He help us to see the needs outside of ourselves that His name may be glorified and His Kingdom furthered. "Christ needs Canada." He needs her to help save herself. He needs her to help save others. —Amen.

S.L.B.I. SEEKS TO SERVE ITS STUDENTS

During His brief ministry of three years, Jesus served His fellowmen and thus glorified His Father whose love He came to reveal and express. He believed, as we at S.L.B.I. would, that we serve God best when we serve our fellowmen most. In obedience to His command therefore, S.L.B.I. seeks to serve its students.

Because we believe that God's Word is "the power of God unto salvation to every one that believeth", we maintain that students should not only be taught the regular academic subjects with Christian emphasis, but should also be instructed in God's Word. This service not only prepares the student for this life, but also for the life hereafter. In the Bible Department, students have the privilege of studying the "open Bible" being led in to the whole truth of God's Word.

S.L.B.I. also seeks to serve its students in the field of recreation. Here young people are directed to choose sports and social gatherings which will be recreation and not wreck-creation. No standards can be too high in the social life of young people. S.L.B.I. seeks to hold to the highest standards.

Do students of S.L.B.I. appreciate this service? Hear what they say—"Next to being home, there is no better place than S.L.B.I."; "I am so glad I was able to attend S.L.B.I. for there I was directed to know Jesus as my personal Savior"; "At S.L.B.I. we not only receive our education, but we are also taught the truth of God's Word"; "Thank God for S.L.B.I."

S.L.B.I. thanks God for every student sent to it, and in humble gratitude to God, and by His grace, will ever seek to serve its students faithfully. —Clara Haugen

UNUSED POWER

An American with an English gentleman was viewing the Niagara whirlpool rapids, when he said to his friend: "Come, and I'll show you the greatest unused power in the world"; and taking him to the foot of Niagara Falls he said: "There is the greatest unused power in the world!"

"Oh, no, my brother. Not so!" was the reply. "The greatest unused power in the world is the Holy Spirit of the living God."—Doran's Manual.

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Jeg er den gode Hyrde.
Joh. 10:11

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Den gode Hyrde setter sit
liv til for faarene.
Joh. 10:11

Wadena, Sask., Andet No. i Juli, 1946.

EKTESKAP OG SKILSMISSE

6 søndag etter Tref. Matt. 5:27-37

I dette evangelium forklarer Jesus først det sjette bud. Her som alltid ellers ser han til hjertet. Det er ikke bare den grove overtredelse av budet som er synd. "... hver den som ser paa en kvinne for aa begjære henne har alt drevet hor med henne i sitt hjerte. Jesus taler om hjertets vilje og hensikt. I ens blikk ligger den syndige lyst og vilje uttrykt. Det er bare mangelen paa det gunstige høve som avholder den som begjærer med sitt øye, fra den syndige handling. Og i Jesus øyne har det hele syndens skyld aa velge og ville synden.

Det gjelder derfor aa være paa vakt overfor syndige begjær fra første stund, for de er lettest aa stanse da. Saa ofte ligner synden et skred. Den tar til saa smaatt, men vokser som den ruller videre og tar tilslutt. alt med seg, herjende og ødeleggende.

Kjemp i Jesu navn mot den onde lyst at den ikke skal overvinne deg. Drep den forat den ikke maa drepe det beste i deg. Riv ut i energisk selvfornektelse det syndige begjær i ditt hjerte som ser gjennom øyet. Fyld saa ditt hjerte med gode inntrykk, sund lesning, omgang med gode mennesker, og først framst ved samliv med Jesus i bønn og betraktning.

Jesus taler her ogsaa om skilsmisse. Dette var et aktuelt emne ogsaa da. Blant romerne var skilsmisse almindelig. Juvenal som svinger satirens svøpe over sin samtids unatur og raatenskaper sier: "De lar seg skille før kransene fra bryllupsfesten er visnet." Det var ogsaa en verdslig retning blant jødene paa dette omraade, den saakalte Hilleles skole. Mannen kunne skille seg fra sin hustru hvis han ikke likte hennes vaner, eller hun ikke laget matten etter hans smak. Ble han kjed av sin hustru var ogsaa det grunn til skilsmisse.

Jesus løfter ekteskapet høyt op. Han hevder at det er uopløselig. Og han verner om ekteskapets ære. Derved verner han ogsaa om kvinnens ære. Hun skal ikke være et leketøy for mannens luner. Gud vil at mann og hustru skal holde trofast sammen gjennom livets vekslende kaar. De skal hjelpe hverandre i kjærlighet, taalmodighet og hensynsfullhet.

Etter Herrsn ord kan skilsmisse kun rettferdiggjøres ved utroskap. "... hver den som skiller seg fra sin hustru utenfor hors skyld, han voldet at hun driver hor." Det er et spørsmål om dette Jesu ord (utenfor hors skyld) bare skal tolkes bokstavelig, eller om det ogsaa med aandelig rett gjelder slike tilfelle som synes aa staa paa samme linje som det grove ekteskapsbrudd. Der kan være ekteskaper hvor den ene part viser seg saa sjeleraa, saa moralsk og sedelig forkommen at forholdet er likesaa alvaarlig som det grove ekteskapsbrudd. Den annen part kan da ikke synes aa handle i strid mot Herrens vilje ved aa kreve skilsmisse.

Met det er ikke til slike tilfeller skilsmisssene i vaar tid innskrenker seg. En ønsker det var saa. Men hva er det vi ser? At en mann som har en god hustru og et godt hjem fatter erotisk kjærlighet til en annen kvinne og kjæler for denne sanselige kjærlighet for denne sanselige kjærlighet fra første stund av, uten hensyn til ansvar, plikt og ære. Saa forlanger han skilsmisse en vakker dag, og vender ryggen til hustru og familie. Eller der er en hustru som trettes av sin mann. Hun synes ikke han lar henne faa nok luksus og frihet til aa leve det moderne verdensliv. Saa krever hun skilsmisse og kaster seg i armene paa en annen mann. Det forlanges til og med at kirken skal lyse Guds velsignelse

Litt sjelesorg

Spørsmål: Jeg er blitt forlovet med en katolsk pike og vi hadde tenkt at vi snart skulle holde bryllup, men nu finner jeg ut, at vi maa bli gift av en katolsk prest, og at jeg som er lutheraner maa underskrive et dokument at jeg ikke kan paavirke min kommende hustru til at bli lutheraner, og at hvis vi faar noen barn, da maa jeg underskrive et dokument at disse barn skal oppæres i den katolikk, og at min hustru skal ha full rett til at faa mig til at bli katolikk, og hvis at vi ikke blir viet av en katolsk prest saa blir vi ansett av den katolske kirke som om vi levet sammen uten at være gifte. Jeg synes ikke at jeg kan gaa inn paa disse betingelser men paa samme tid synes jeg at jeg ikke kan bryte mit løfte til henne, ti vi har vært forlovet i en lengere tid. Hva vil være best for oss begge i dette tilfelle?

* * *

Svar: Det hender ikke saa sjeldent at lutheranere og katolikker blir forlovet, og naar det kommer saa langt at det skal bli giftermaal, da faar de med en gang finne ut hvilken makt den katolske kirke har over sine egne folk, og hvorledes de utøver denne makt blandt dem som blir gifte med katolikker.

Jeg forstaar at du allerede har faatt med den katolske prest at gjøre og du maa huske paa at du vil aldri bli ferdig med ham; ti hvis at du ikke bgiør dig for ham og gaar inn paa alle de betingelser som han oppsetter, saa vil du aldri faa husfred, men du vil ble plaget av ham. Din hustru og dine barn vil maatte gaa til den katolske kirke, og du vil bli en enslig mann i ditt eget hjem. Der er flere slike ulykkelige ekteskaper. Du kan ikke vente at hvis du blir viet av en katolikk at din hustru senere vil forlate den katolske kirke. Nei, hun er saa fast bunden til denne kirke at hun neppe vil vove at forlate den; ti da vil forbandelse hvile over henne og hennes barn og hele hennes slekt vil se paa henne som en frafallen.

Nu er spørsmålet om du heller burde la dig vie av en katolsk prest og saa slutte dig til denne kirke for at faa fred i ditt eget hjem. Der er mange som gjør det, men grunnen kan ha vært den at de ikke har forstaatt hvad virkelig katolikkerne lærer. Luther forstod det og skilte sig fra dem. Paven sendte ham en banbulle og han blev forbandet baade for tid og evighet, men katolske kirke lærte saa meget der stred direkte imot Guds ord og da hadde denne banbulle ingen makt.

Der er mange som idag river sig løs fra den kirke, naar de faar øinene opp for de mange falske og sjelfor-

over disse forbindelser som **tramper** paa moral og plikt, ære og rettferdighet. Men de som lettsindig bryter sitt løfte, har Guds dom i sin samvittighet. Skilsmisssene viser at vi trenger mere kristendom, mere av Jesu sind, mere av hans Aand i hjertene. Det er det eneste botemiddel mot skilsmisse. Folkets lykke og moralske kraft bygger paa de gode hjem. De gode hjem hviler igjen paa at ekteskapet holdes i akt og ære som en livsvarig forbindelse mellom mann og kvinne.

Der er flere som har lidt skuffelser i sitt ekteskap og kommer utpaa et hav av vanskeligheter. Med Guds hjelp, og ved taalmodig aa bære prøvelsene, kan de overvinnes, og mann og hustru kan derved komme hverandre nermere. Guds fred og velsignelse over de som strider den gode strid for aa bevare ekteskapets renhet og hellighet og sitt hjems lykke.

H. Arnholt Strand.

dervende lærdomme de forkynnder. Skal bare nevne at katolikkerne tilbeder Jomfru Marie og en mengde saakalte helgener. Dette er absolutt imot Guds ord og kan stilles ved siden av den hedenske tilbedelse.

Saa lærer de dessuten at der er en skjærsild, hvor de kommer hen som ikke er gode nok for himlen, og ved at lese sjelemesser kan man faa disse ut av dette sted. Dette er agsaa absolutt imot Guds ord, ti Jesus som har talt klarest om livet efter døden nevner ikke med et ord at der er mer enn to steder: Himlen eller helvede, men det er en god inntektskilde for den katolske kirke at ha en skjærsild og saa faa godtroende folk til at punge ut for at faa deres nærmeste ut av dette sted og inn i himlen. Det er en fryktelig trafikk i menneskesjele og en himmelraapende synd. Tenk naar disse prester skal møte sine mennighetsfolk for dommen og bli anklaget for at de ved sin falske lære har bedradd dem for evig. Vi kunne ogsaa nevne den falske lære at paven er aldeles ufeilbare, saa det han har sagt og lært er det samme som om Gud selv hadde sagt det. Pavens ord er ufeilbare, selv om disse ord strider stikk imot hvad vor bibel lærer.

Dessuten lærer den katolske kirke aldeles falskt hvorledes et menneske kan bli frelst. De sier nok at de maa tro, men saa føier de til at det ogsaa beror paa hvor mange gode gjerninger de gjør. Luther holdt paa i en lengere tid at følge denne lære og gjorde alle de gode gjerninger som blev ham paalagt, men fandt ikke fred for sin sjel; men saa fikk han se det ord: Rettferdiggjort av troen har vi fred med Gud (R. 5. 1). Han fikk se av Guds ord at det var ikke gjerningene som frelst, men det var at ta imot i tro hvad Jesus hadde gjort, og da han fikk se dette, da fikk han et helt nytt syn paa hvorledes et menneske blir frelst, og i alle de evangeliske samfund, men katolikkerne holder paa at innprente sine folk at skal de bli salige, da er det ikke nok at tro sig frelst, men de maa ved sine gode gjerninger fortjene sig frelse.

Naar du ser hvor aldeles ubibelsk den katolske kirkes lære er paa mange viktige punkter, da er det umulig for mig at raade dig til at ha noe med denne kirke at gjøre. Tenk om du skulle faa barn og saa maatte høre paa at de holdt paa at bede til Jomfru Marie og andre avdøde mennesker. Du kunne ikke holde det ut, hvis du har litt tanke paa dig og din families frelse. Tenk hvor urimelig det er at hun skal forplikte sig til at faa dig til at bli katolkk, men du maa love at du aldri skal forsøke paa at faa henne til at bli lutheraner.

Mitt raad er det, at hvis du ikke kan faa din forlovede til ikke at forplikte sig til at faa dig til at bli katolikk, maa du gi opp all tanke paa at binde dig til henne for livet. Du vil ikke bli lykkelig selv, og du vil ikke kunne gjøre henne lykkelig.

—S. H. Njaa.

Jesu Paa tre steder

En misjonær i India besøkte en dag en liten troende hindupike som laa for døden. Da han bøide sig ned over hende og spurte hvordan hun hadde det, svarte hun med et smil: "Aa, jeg er saa lykkelig, for jeg har Jesus paa tre steder."

Da misjonæren spurte hvad hun mente med det, sa hun: "Jeg har Jesus der i Bibelen og her i hjertet, og saa har jeg ham oppe i himlen. Og der skal jeg snart se ham."

En opriktig bestrebelse efter at fremhjelpe andres velferd har noe i sig som løfter os over os selv.



BESTEMOR MOEN

Bestemor Pernille Moen fylgte nylig fire og nitti aar, og er en av de eldste af pionerene i en vid omkreds. Mange slektninger og venner kom for at gratulere bestemor den dag. Hun har et godt hjem hos sin datter og svigersøn Mr. og Mrs. Patterson.

Hun kom med sin mand, en søn og en datter til Amisk Creek strøket i 1894. De tog homestead i Amisk Creek hvor bestemor har levet til hun for nogle aar siden flyttet til sin datter. Hendes mand døde flere aar siden. Bestemor Moen har alltid veret intresseret i kirkens gjøremaal og tog en aktiv del saalenge krefterne tillot det.

Endnu i sin høie alder er hun aandsfrisk og tager interesse i hvad som foregaar i verden.

Hun var alltid glad i at lese men for nogle aar siden svigtet synet. Dette var et stort tap. Efter en lang og virksom arbeidsdag lengter hun efter at flytte hjem, til sin himmelske Fader. Vi ønsker hende en stille fredfuld lifsaften.

Sikker i Jesu arme
frimodig du vandret frem,
Baaret paa naadens vinger,
Op til det Himmelske hjem.
Freidig du drog over havet
I tro paa din barndoms Gud
Lenge du leved i landet
det er forjettelsens fjerde bud.
Hvor bøffelen før hadde streifet
sivilisationens stier du gik,
Hav tak for du mere end femti aar
du har levd her i Amisk Creek.
Der var roser og torner paa veien
men med sang du vandret frem,
Du haapet med morgendagen
skinner solen atter igjen.
Arbeidsdagene de bleve mange
solen gik op og gik ned,
Sommer, Vinter, Høst og Vaar
i fire og nitti aar.
Mange tak vi sige vil
for hvad du utrette fik
I menighed, kvindeforening
saalenge kraften rak til.
Det er den blomst vi dig bringer
Nu mens du blandt os er,
fra naboer, slekt og venner
Ja fra mange fjern og ner.
Vi ved os en aftime skjøn
samles vi skal igjen,
Baaret paa troens vinger
op til det himmelske hjem.

—C.B.

Sesong-kristne

Ja — der er slike. En gammel neger prest hadde ogsaa faat erfare dette. Da man spurte ham, hvor mange medlemmer der var i menigheten, svarte han:

"Det beror paa aarstiden. I vekkelsestiden om vinteren er nesten alle folk medlemmer; men i forfaldstiden er det hovedsakelig bare mig og tante Jenny og gamle onkel Peter."

"Prophecy and the Church"

Oswald T. Allis is a name that likely will become better known among conservative Bible-loving Christians in the years to come. His latest book, "Prophecy and the Church" is an examination of the claims of Dispensationalism in the light of Scripture. This reviewer has on occasion expressed criticisms of the Scofield Reference Bible. That which he rather dimly suspected concerning the fallacies of some of its views has been made clear and certain by the book, "Prophecy and the Church." Most startling is the revelation of the fact that the inevitable conclusion established by dispensational principles is that the Kingdom which Christ came to establish did not include the cross, and that the way of salvation (i.e. the supposed one) following the rapture is one separate from the cross. Therefore, dispensationalism is **another** gospel which is not the **gospel**. This book will challenge all Bible students who are willing to do some thinking. Order from the Bible Institute Book Store, Outlook, Sask.

I don't think much of a man who is not wiser today than he was yesterday.—Abraham Lincoln.

PEACE RIVER CIRCUIT BIBLE CAMP

A write-up from a Bible Camp is most appropriate at this time. We are awaiting reports of Bible Camps now soon over for 1946. Watch next issue for reports.

The Peace River Lutheran Bible Camp is located among the trees near the shore of Lake Saskatoon. A week or ten days at camp in the freshly painted buildings in this setting are proving an ever greater attraction and at the close of each Bible Camp, campers are saying, "It wasn't long enough". The days are filled with all the good things for body and soul that one has come to associate with Bible Camp.

The first Lutheran Bible Camp in Peace River Circuit was held in 1937. At that time we were given the use of the camp property of the United Church, located at Lake Saskatoon Island Park. This location proved so satisfactory that in 1939 a location nearby was leased from the Park's Board and a large building erected, providing kitchen, office room, and a combination class and dining room. Until 1942 tents were used for sleeping accommodation. That year two dormitories were built which provided comfort and safety in rainy weather. The Bible Camp building project for 1946 is cabins for our guest teachers. We hope to have two ready for use this summer.

In 1946 we hold our tenth Bible Camp. This is the project of our Luther Leagues. In 1945 we had our highest attendance with 114 campers registered. The Bible camp program has been strongly missionary and evangelistic, and it has been used to hold and win young people for Christ. May it continue to fulfill this high mission among us.

YEAR	GUEST TEACHERS
1937	Rev. Palmer Anderson.
1938	Rev. E. Scotvold.
	Rev. Julius Hanson.
1939	Rev. Talbert Ronning.
1940	Rev. Andrew Burgess.
1941	Rev. A. Vinge.
1942	Rev. Nordsletten.
1943	Rev. Palmer Anderson.
	Rev. Geo. Evenson.
1944	Rev. M. S. Johnson.
1945	Rev. Geo. Evenson.
1946	Rev. Sig. Fauske.

—D. M.

LUTHER LEAGUE GOSPEL TEAMS

Now is a good time to plan for a Luther League Gospel Team to go out on the road visiting churches and school-houses telling the world about Jesus in word and song. One circuit is sending two teams out during July up to the time of convention.

YOUNG PEOPLE'S LUTHER LEAGUE

G. LOKEN, Editor, Outlook, Sask.

DEVOTIONAL

The Seven Characters of the Christian:

After prophesying by the Holy Spirit what should take place, the Apostle Peter asks the question, "What manner of persons ought ye to be in all holy conversation and godliness,—?" (Read II Peter 3:9-14). Let us consider briefly the answer as set out in II Timothy, Chap. 2 in which the Christian is presented in seven characters:

1. A son—by redemption through grace (Gal. 4:5-7); and as a son the Christian is exhorted to be strong in grace, and teach the truth (v 2).
2. A soldier of Jesus Christ—and as such to endure hardness, avoid worldly entanglements, and please his Captain (Eph. 6:10; Matt. 6:24).
3. An athlete, or one striving in a race (v 5)—and as such one must be temperate, and strive rightly (I Cor. 9:24-26; Heb. 12:1-2).
4. A Husbandman in God's vineyard (v 6-14); as such one must be ready to suffer and endure if he hopes to enjoy and be a partaker of the fruits.
5. A workman (v 15)—and to be a proper workman the Christian is called upon to divide rightly the Word of Truth, and to understand its divisions (Jno. 16:13).
6. A vessel, (v 21)—and as such one is to be empty of self and sin, and is to be set apart and fit for the Master's use (Acts 9:16).
7. A servant, (v 24)—not of men, but of the Lord. Submission to Him, gentleness, readiness to serve, meekness and patience should be our manner of life as His servants.

PRESIDENT'S COLUMN

"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence" (Deut. 22:8).

In this day when so many find it easy to ask, "Am I my brother's keeper?", there is a clear answer stated in the passage just quoted from Deuteronomy. In speaking to His people, God tells them that when any one built a new house he must provide a railing around the flat roof. he would be held responsible by his failure to provide a railing. He would be responsible just as much as if he had deliberately sought to injure that person.

It is not likely that anyone who reads this is deliberately seeking to injure someone else, whether physically, morally or spiritually. God grant that our Luther Leaguers and church members have been that much influenced by the Gospel. However, it is just as likely that many who read this are failing to provide adequate safeguards for their fellowmen spiritually. Some of you are very indifferent to the spiritual development of your children. Many of you leaguers who read this give no thought to those of your school mates who by their lives indicate that Christ means nothing to them in a personal way.

Even less are you seeking to build up safeguards around them to protect them from the assaults of Satan. You criticize the usual type of recreational activities found in your community—but do you do anything positive to provide wholesome activities? You deplore the small number of people in your community that take an active part in the work of your church—again what are you doing to bring the Gospel to these individuals?

As we in the Luther League seek to hold and win young people for Christ, let us always remember that our work is to be positive and aggressive. We should spend more time telling the world what is coming to it in the Gospel than bemoaning the sad state that the world is coming to. We

have the marvellous privilege and tremendous responsibility of being ambassadors for Christ. Christ wants each one of us to be just that for Him. Leaguers, are you faithful in that which the Lord expects of you?

I am sure that everyone who attends our District Luther League convention at Moose Jaw, July 25-28 will receive a new inspiration and a renewed vision concerning Luther League work. Let us be much in prayer for a rich outpouring of God's blessings on our gathering.

—G. O. Evenson.

THE CHRISTIAN IN THE WORLD BUT NOT OF THE WORLD

(Second prize article in Luther League Contest)

1. Titus 2:11-13 "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Looking for that blessed hope, and the glorious appearing of the Great God and Savior Jesus Christ."
2. Eph. 5:3 "Fornication, and all uncleanness, let it not be once named among you, as becometh saints."
3. Romans 12:2 "Be not conformed to the world, but be ye transformed by the renewing of your mind."
4. James 1:22, 27. "Be ye doers of the word and not hearers only, deceiving your own selves. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."
5. Col. 3:22-23 "Servants, obey in all things your masters according to the flesh, not with eyeservice, as men-pleasers; but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

6. I Tim. 6:6-8, 10 "Godliness with contentment is great gain, for we brought nothing into this world and it is certain we can carry nothing out. And having food and raiment let us be therewith content. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows, but thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

7. Matt. 5:37, 44, 45, "Let your communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that we may be the children of your Father which is in heaven."

8. Eph. 2:10 "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

9. Eph. 4:23 "And be renewed in the spirit of your mind."

10. I Thess. 4:3 "For this is the will of God, even your sanctification, that ye should abstain from fornication."

11. Romans 6:12 "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

12. Acts 5:29 "We ought to obey God rather than man."

13. Matt. 26:41 "Watch and pray that ye enter not into temptation: the spirit indeed is willing but the flesh is weak."

14. Matt. 6:19-21 "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and

I ATTENDED THE CONVENTION

It was a rare privilege to attend a general convention of our church, but above all this 17th general convention with the great Centennial celebrations, Memorial service and decisions of far-reaching consequence. There were over 2,000 delegates, pastors and officials taking part in the convention—a record breaking attendance. About 8,000 people assembled for the Sunday services in the enormous Minneapolis auditorium.

Through all the reports and resolutions one sensed that our church is a growing church, facing an open door of service. The Planning Commission emphasized the fact that we are a democratic church—and resolved to avoid any type of spiritual dictatorship.

Today our 12 schools are jammed to the doors with 3,880 students. Our Home Mission program is expanding and bearing fruit. Last year 51 home mission congregations became self-supporting. We were deeply impressed by the Foreign Mission opportunities and the needs of the day. In fact, the note of urgency coupled with the call to action challenged our faith as never before. Our church, in response, is soon to launch a great mission appeal. We must pray and give as never before.

Our people are just beginning to learn to give to the work of the Lord. It is humiliating to know that here in Canada we only gave \$1.69 per confirmed member to the budget in 1945, and 98c per confirmed member to Lutheran World Action. Do these figures speak of our love for the Lord and His kingdom? The total confirmed membership in our church is 454,071. Together, we are to raise a total budget of \$1,300,000 annually. Is it too much to say that if our confirmed Canadian Lutherans gave as the Lord has prospered us that we could raise half of the total budget of our church here in Canada alone? Let's get started on our new stewardship program at once.

The delegates voted 1,256 to 402 to change the name of the church to the EVANGELICAL LUTHERAN CHURCH. Thus, the challenge is before us in a new way to claim America for Christ.

Of special interest to us here in Canada was the district decision to carry out a great appeal for the new Old People's Home to be built at Saskatoon. Then, the great gift of \$88,000 from the Centennial surplus to build our own seminary building should cause us all to be thankful and grateful to God who has given us a mother church who is seeking to bring us here in Canada to stand on our own feet in maturity.

To meet in a large convention is a mountain-top experience. It is a little foretaste of heaven to stand in a throng of about 8,000 people and sing in a great auditorium praises to the Lord. The unity and fellowship evident everywhere manifest the work of the Spirit. May we all seek power from on high to carry out that program assigned to us by the Lord of the harvest!

The lark that soars and sings in the highest heaven builds on the ground its lowly nest. The heart that knows the heights of God reaches them from the depths of nothingness and self-abasement.

steal. But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal. For where your treasure is, there will be your heart also."

(Miss) Leona Erlandson,
570 Sherburn Street,
Winnipeg, Manitoba.